

TUESDAY MARCH 17, 1964
PLAYED JULY 2, 1964

Last week was a little bit of fire and prinstone, hah? Harsh I called it. And of course when I call it harsh myself then I take away a little bit of the edge. Maybe I should leave well enough alone and simply say it is harsh, alright, it is harsh, finished.

It is necessary once in a while. Maybe it will go for some time. Maybe it is not necessary to refer to it too often. But when I try to tell you certain things of that kind, of the importance, the importance of work, the necessity which I feel that work actually has to be done honestly and seriously, then to take, if you can take it, you can use it. If you object to it, you are laready on the road to go away. And after a little while, you will not maintain yourself any longer. After I die, you will forget.

And the whole point is that at the present time you become sufficiently interested that you will continue for your own sake, regardless of whatever difficulties may be in the future, that you will continue to work. This is at least what I would like you to be and like you to stay with so that you will constantly remember that in work there may be a solution. Also knowing that if you try and maybe the solption is not immediately available or that you lose every once in a while confidence or that you feel that it is sometimes too much, that you still will hang on and that you will tell yourself to be patient because, even if for sometime ordinary life takes hold of you and involves you so ,uch that there is no time or no desire or no opportunity even to think of work, it will swing back again so that there are other times and other moments when the necessity of work will come to the foreground. And that you have to have, for some

time, patience that it will come back.

There is a very simple reason because what else is there? What else is there to be done? I have suggested sometimes that what would it be, your life at the present time, without knowing anything about the possibility of objectivity? You may find, as you know well enough, in many different directions, certain things that are satisfying. And as long as that what satisfies you can be used for yourself in your daily life as an application, it does not have to have the label of Gurdjieff. And that even if you were a good theosophist and understood what was meant by it, that then perhaps on Earth you could work out your own salvation because you hope to reach a different kind of level in another life.

At the same time, many of these statements that are being made are a little too vague and unless you can work out for yourself a very definite system of this I do and this I want to do and this kind of exercise will lead to this and, as I have said many times, that you will be able to go to a psychological medicine cabinet and take out the medicine that is required for that particular state in which you are, you will be at a loss.

And it has to reach, regarding your own possible development, in your own scale, in your own octave of growth, a point where you will not return any more to the original Do. And for that, to overbridge Fa, you have to be disturbed because it is not going to happen to you in the same way as usual when one does not wish to be disturbed in ordinary life. You have to be upset every once in a while. You have to realize that it is necessary to loosen yourself sufficiently so that in that possibility of being porous and more flexible and as it were also more dynamic, that you have then a chance to see something which you cannot see when you are not disturbed. And, for that

reason every once in a while, I would not say I am sorry; I am sorry to say I have to disturb you because, you know, if one knows that one sleeps, there is a time that one has to wake up. And even it goes against the grain, if you see a person sleeping and you say, "How lovely it is and I hate to disturb that kind of sleep", still, there are other duties that call and one must wake a person up. It is a duty. It is a duty to be disturbed. It is a duty to disturb someone so that they can then disturb themselves. And when you start doing that, you approach the *Ma* in your own development.

You see, what takes place when one works? One loosens up many of the different things that now in ordinary life take place in one. The result of one's feelings and the results of one's thought, the habitual patterns and the way one thinks and feels. And the loosening up is that one becomes a little bit more open and also a little bit wider I would call it; that there is more of a range of emotions or of thoughts that are not as much bound together.

This question of loosening means simply that they are a little bit freer. And that therefore what is now in equilibrium in oneself and what is almost at a dead point because that is the way we are trained and that is the way we would like when we follow the line of least resistance, that then, at such a point where I am a little bit more swayed one way or the other, left or right or because of two forces that effect me, they, it seems as if the forces are a little bit stronger.

This is a state I do not like very much because it is unusual. And, at the same time, it does not seem to get me very far because against the moments that ~~xxx~~ I have a certain insight and realization, there are moments that are much deeper where I fall. And it looks then as if I have not made any particular advance because that what I have enjoyed or what I have realized in being a little bit more

awake is followed by a state of even being deeper asleep. And it is true; we are not any more further than where we originally were, only we are in a more dynamic position.

This question of widening ones world is the first requirement. And the balance one has as an equilibrium still has as central point a neutral point, exactly the same point where one was before when one was asleep. So, one has not made any progress. The progress comes a little later. That is, if one persists in ruffling oneself up, disturbing oneself, then that at time when I am a little more awake, because I connect naturally the disturbance with the wish to wake up, that then at that point there is an outlet which goes up vertically instead of the horizontal line of my time duration. And when there is a vertical line going up, the pressure which has been increased because of the initial part of work, can be released by means of that going up.

Then, if that is the case, there is a little bit more emptiness or, you might say it in other words, that there is a little bit more freedom for oneself. ^{Then} ~~know~~ the forces which have been increased, both the negative and the positive, that is, the left one and the right one, have then a chance, because of this emptiness of myself, to assert itself in the direction in which my aim is. And if my aim is to become more aware then because of this release of the extra pressure I will then proceed, let's say, to the right if the right side is the condition that I have as an ultimate aim.

It is for that reason that one must never be afraid because even if the conditions are temporarily very obnoxious and it is disagreeable, you have to have a belief that it will again and again come back, probably in a different kind of light, but that you have to have patience.

The degree of a person's maturity psychologically is that he has patience. It is based on understanding. It is based on the understanding of the roles, you might say, of a sinus curve which ultimately return to the point of origin. Or, if one takes a circle, that the circumference at a certain time again will be completed and that one hopes that in that it will function like a spiral going up.

So, when we walk about the necessity of waking up and my, if you want to call it that way, accusations, that there is not enough work, I understand quite well why there is not. And that it is such a long time that is necessary before one actually starts to work with a selfstarter. And that in one there is a burning desire of wanting to find out what is really the truth. And that we so many times are waylaid and detoured and ordinary life takes over because that has been our sole aim you might say for a long time.

What does one do if one is disturbed? One takes it. Do not run away from it. But take it in as something for which you could be grateful and then your gratefulness can be expressed in a prayer for yourself to get more enlightenment and more understanding. And then, if you could come to yourself and become much more quiet, relax then the thoughts and the mind and your feelings and your heart and then something else will take place. If you do not believe it, you must try it. If you have tried it, you know what I am talking about.

For that one has to be very quiet, alone, as if then at such a time you are in communion with something else - your inner life maybe, your Magnetic Center maybe, the beginnings of your conscience maybe, maybe Heaven on Earth, maybe God for you; whatever it is that one then dedicates oneself to.

This is a question of your heart, and it is not any longer your mind. And your mind should not play a part. The mind should at that time be pushed in the background and you say, "I will come to you

again and again when I need information." This time I need intensity. And with that coming to oneself and then, as I said, in prayer, trying to become one, whole, an entity, in prayer as if one dedicates everything of oneself towards something that is not oneself. It is different from what we are usually and that we wish then to be lifted and we hope that it will be possible.

All this apropos of what I said last week because I do not want to create the impression that I insist that you work when I know so well myself how difficult it is to continue to work and to keep work clear and not to fall into all kind of traps and temptations to substitute something else; and that for a long time one has to fight against the inroads of ordinary life making inroads on that what is precious. And then we get a little tired of that because we do not want to fight all the time.

If every day you could spend ten minutes in the morning simply reassuring yourself that that is what you want to do today, your day will be better. If you cannot reassure yourself, then consider your day like any other day. And do as well as you can in that day whatever you have to do. It does not matter if you cannot really call it work really but at least you can put it on the basis of trying to study, to find out the condition in which you are and that state then may serve the next day for having more of a desire to reassure yourself. Maybe you can work that way. Now, are there questions of any kind?

Priacilla Saunders: I would like to ask a question about the sensing and feeling exercise. When I start to feel at the same time to sense the next limb, I find that I cannot do it without first putting my attention on the limb to sense and talking it off that limb and putting it on the one to be felt, trying to direct it from my heart to that limb. But I cannot do both at the same time with my mind and my heart.

Mr. Nyland: The sensing has to be followed by feeling, not the other way. So, when I sense my right arm, there is a relationship between my mind and the arm. Now I transfer the relationship between my mind and

my right leg. I wait a little. I am not going into the feeling as yet. I must establish that relationship. I must be sure that it exists. It is something that has to be very strong. That is, I have to give attention to it. And for that time being, for that little period, all my attention goes into the wish to sense. It is only when I have established the fact of sensing, when I have established you might say a certain momentum, when there is a relationship, then it does not require as much energy. Then it is possible to keep it going on its momentum. That is, the realization of a sensation existing and, at the same time, use part of my mind to remember the possibility of a relationship between my heart and another limb - usually the one that I have sensed before.

All the time when I try to do this now, to transfer the thought first of a feeling relationship, I have to keep my sensing relationship in tact. I dare at times to leave it alone and to try to think about a feeling relationship. And it is as if at times now I make a form of energy go from my heart to another part of my body. When it is from my heart, the kind of energy that is being sent is different from the sensing energy. And when it reaches this particular limb, the arm let's say, it creates in the arm a different kind of state which I call feeling, which is like a tinkling. All the time I have to keep my sensing.

I have said before it is a very difficult thing. The reason why I mentioned it, I have also explained. It is to give perspective. Also, when such a thing is really done as an exercise that I want to try with all my heart, it will take all of me up. So, the condition in which I must do it is really that I am free from thoughts, free from feelings and relaxed in my body. That is the enemy which comes when I try this exercise is all the time a thought process which has nothing to do with the fact of either sensing or feeling. That I am unfamiliar with establishing a relationship between my heart and part of my body, that of

course is quite usual because I do not do that. I do not use my heart for that purpose. I use the little nodes, I have said, which are now my solar plexus distributed over my body for that purpose. And that therefore the concentration of those planetoids, I have called them, into one part of myself which is the seat of my planetary movement is very difficult.

So time and time and time and time again and again and again and again I must try. And that I am not successful in the beginning, alright, I am not successful. It is a certain dexterity. I do not know how to do it. I have to learn. And keep being patient. The emphasis remains on the sensing. The feeling is additional. If one or the other fails, I stay with the sensing, not with the feeling. Alright? That establishes for me the momentum.

Let's say it a different way. I play a note, a chord which is my sensing. Against that, I play a melody which is my feeling. I let the chord, like a choral, sing thru. And the rate of vibration now is the momentum established. Against that, I play the melody and the original sound starts to vibrate thru. Then I get a totality of a harmonious part of my life.

Terry Crager: In relation to that exercise Mr. Nyland, I found last week many times when I tried that I would lose myself completely in just the idea of trying to do both, and I would seesaw back and forth. And then, every once in a while, everything came in the right place. And I remembered why I was sensing and trying to feel and I was there. It was a beautiful experience but it did not last.

Mr. Nyland: It does not last; it does not last. In the beginning it does not last. One has moments in which you might almost say it happens to come.

TerryL: Yes, as if it were by accident.

Mr. Nyland: Yes and naturally that is quite satisfying for oneself to have this, an experience which is unusual and the experience is of course enhanced because it is a feeling experience. It makes

it quite different from an intellectual one. But since it does not last one starts to wish for it to come back. And again, one is on the wrong road for that wish. One has to go back again to sensing, start again and then let's hope.

Terry: But it gives me incentive to keep on trying.

Mr. Nyland: Yes, you are quite right. And I hope it will start to develop that it will last a little longer. And that in certain different conditions also one can do it.

Terry: I want to ask about that, if it is possible. I mean, doing certain activities.

Mr. Nyland: Of course. If this work cannot be used in all kind of activities in ordinary life, it is no good. If there is a just a little bit of a limitation to it or a possibility to do it just for a little while if you are in a very ~~much~~ special state, it is exactly the same as the development of one center at the expense of the other centers. Or it is exactly the same as going to church and being religious and on Monday morning to cut somebody else's throat. Either it is possible with all opportunities as time presents them to use or it is no good.

There are no hiatuses in the existence of an omnipresence. It means all, omni, total at any one time, at any one place, everything, a sphere without any openings. So unless my life can be at any one time what it ought to be and I, part of that life of my own, to be conscious. If such limitations would be imposed on my I would seek another kind of a God who would not have that kind of limitations. But if I believe that my God is His Endlessness then of course there is no opposite. But when and how - who knows?

JoyceHirschhorn: I feel coming back again as if I am really starting a new. Work has been very little part of my life for a long time except in thought, except in intellectualization.

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Mr. Nyland: Well, wake up.

Joyce: And I do not even know quite what you mean by sittin' and reassuring myself.

Mr. Nyland: No, probably not. Reassure yourself that you have a feeling towards it instead of your mind; that you really wish to work, even if you say I want to work but I do not know how, that you live with that for some time. I want to; I want to. Then maybe you will remember a few things and unquestionably in a very short time you will remember also very simple things. And that what is in your mind simply you will put then to practise again and again. This is a task for a week. To translate the thought into a wish. You know what I am talking about?

Joyce: Yes, I do.

Mildred Mayers: Mr. Nyland, this past week in the early morning, my early morning work, I have included this new exercise, sensing and feeling, not every day. I did it when it seemed it was right to do it. And then the question came to me: Should this not be part of morning preparation work? Should there be a special time given to it because it is so serious an exercise?

Mr. Nyland: You remember I think last year we talked about a similar kind of a thing. And as far as I remember it was also who asked about it. Because you wanted to do it a few times during the day. I forget exactly what it was and I said, "no, maybe once a day, maybe once a week."

Mildred: That was Lord Have Mercy and I followed that.

Mr. Nyland: The same thing applies to this because we are talking about an esoteric knowledge of an exercise, of something that one can use and that should be used for the purpose of accumulation of certain food.

Mildred: ??? from your caution. And then the question came to me: Is it once around?

Mr. Nyland: Once around is for the sensing. Once around for the sensing and feeling. It is enough.

Alice Watson: Is it possible to be impersonal if one is disturbed? It is not possible for me, but can it be so?

Mr. Nyland: Can you be disturbed by something outside?

Alice: A happening?

Mr. Nyland: Yes, and then try not to be disturbed. Try that first. This

question of impartiality of course is a difficult one for oneself. Sometimes one is so much involved in the outside world that one cannot be impartial to it. But there are certain conditions in outside life, that is, in the surroundings of oneself which effect one, since one receives from that impressions, that I can make ascertain selection of where I am slightly disturbed. When I am slightly disturbed by something outside I am not as much involved. And the result on myself is that I am not as much taken with an expression or a manifestation of my body regarding that outside occurrence. So, I can use this by waking up to myself and then concentration, you might say directing my attention of what or seeing what I am state I am in without allowing the thought or the feeling to go outside to thing that started to disturb me.

With other words, I split the attention which otherwise will have to be -?- regarding myself of a thought I have within me, into two parts. One continues to look at the object that is disturbing me. The other is a form of energy that I try to say, "But I wake up and see what it is that now disturbs me." And I can do that when I am not too much involved. When I am involved for myself there are very few things that I can continue with that really do not take me up too much because my whole system is adjusted to a thought and a feeling process as manifested in my physical body. And the relationships are so strong that it is very difficult to get anything in between when that is disturbed to some extent. So, we are not talking of how to effect, how to put to practise the possibility of becoming objective regarding my feeling.

You see, it is a different thing from that what is my ordinary physical body when it is behaving. Then already there is nothing that I should be disturbed about because it is simple in itself. This question, what you ask, has to do how can I become aware of a feeling process going on in me? And this involvement, this identification, I first try out on something that effects me a little bit only. You see,

not only negatively. That is, for instance, there may be a cat and I may like the cat and I already know that I am involvedly identified with the cat. But perhaps not to such an extent as I would be identified with someone who cries for help. You see what I mean?

In this way I get a certain taste of the possibility of being a little bit apart from that outside world and I stay within myself. When I have this state and I know I experience it, it is a big step for me. Because it means that there is something in me that is able to respond to the possibility of being objective in a certain way, even if it is very small. And this fact that I say, "Yes, it is possible for me", I simply assume now if I ~~am~~ feed it in the right way it will grow. You see? Then I have no more idea about how big it will grow. You see, I am not interested in that any more. I am interested only in the fact that it has started. My logical assumption is it will grow, almost I would say, by itself as long as it is being fed. But I am not losing energy in thinking: Is it possible or is it not possible? Can it be done by me or not. I know something. .

Alice: Well Mr. Nyland, there is something that you said last week that helped me a great deal this week. It is when you said that if we know ~~we~~ we cannot work or were not working at least we can say, "Nevertheless I am." And this week I did that so many times and it really woke me up every time that those two words, three words were said. It was a great help.

Mr. Nyland: Good, good Alice. It will last a little longer that it will be of help. After that it will lose th value.

Alice: I don't think so, if you mean it.

Mr. Nyland: Go ahead. I mean, I am not taking anything away from you. Go ahead and use it.

Alice: It is helping now.

Mr. Nyland: That is good, that is good. Otherwise it is a little bit too much as if I give you a cold shower.

Trudy Bartel: Actually, Mr Nyland, you answered part of my question now in your answer to Alice. I have learned to see myself in certain

conditions in ordinary life and my reactions and, I must say, my emotions. I have come between apparently and have seen manifestations I have never expected from myself before. There are manifestations I cannot fool myself about myself in many ways.

Mr. Nyland: Not so easy.

Trudy: It was as if the lids were off the eyes and I saw, not objectively, but I definitely saw it. And what now?

Mr. Nyland: When you see it, in what state are you? I ask this because when I see something and I wake up, the process of that waking up produces in me a state at that moment of realization of certain things. I do not really know if at that time there is enough of that kind of energy to maintain it because there are two reasons. One is that there is not enough energy and I know it. The other is that when I have the realization of a momentary awareness, my thought process tells me I want to continue with it. That spoils it. And, as a result, I have a realization of awareness, I lose it and in its place comes my mind. With this mind, at that next second, I start to survey what is there. And, I have a judgement. I also have a little feeling. And that ~~xxx~~ again affects the state in which I am.

Now, this is reason I ask. When I am aware, at that moment I am awake. At that moment I am awake and do not think and do not feel. At that moment I am. And it is at that moment I lose everything that is my ordinary life. I just am. That is, I do not even know that things have been taken away from me. I do not even know that I am behaving in a certain way which in ordinary life I detest. You understand what I ~~am~~ mean?

The moment, that is this question of simultaneity, at that moment when I am awake, everything of me has become something else. That is, the fusion that has taken place in the functioning of myself for that one moment has created an entity with entirely different attributes, entirely different properties. The being has not the property that my feeling or my intellectual center has. And, for that one moment, I am

as if I do not exist. And at the same time at that moment I exists. And it is this I that by being produced again and again starts to develop because it is exposed to the possibility of growth.

We have talked about subconscious. And the reason why subconscious is subconscious is because it has never been exposed to any possibility of further growth. It has withdrawn or it was covered up. In any event, it is useless to me. Even if I can say it is there, I cannot do anything with it. Or it itself cannot do anything with itself. When I wake up, that subconscious is brought for that one moment to the foreground. It receives then at that moment the possibility of food belonging to that level. And at that moment it is exactly like a leaf that has been covered up, when it is put in sunshine it will start to get green. You know, I have a leaf in the dark. It has lost its green color and it is put in the sun, it gradually becomes green again because ~~the~~^a process takes place, a process of oxygen, etc,etc, taking in the rays of light and making oxygen and whatever it maybe that this process is. Exactly the same thing takes place in my subconscious or that which I now call my I as a result of the unity of three centers.

Now, if one has this state of realization that as if nothing exists, that is good. If one does not have that as yet, one has to try to see if that could be a realization or an experience. That is why I say what do we do from here? I try to eliminate any thought or any feeling, any description, any memory, any feeling sorry that I am this way. The full acceptance of that what I am, from the standpoint of being, is simply that I see myself as an object without any particular identification with it.

But when the I starts to grow because of this constant exposure, it will start to function on its own as I or as a being functions. And then that will become aware of the object which is me. When that starts to grow sufficiently it does not matter any more if I, that is my body,

falls apart into its functions. You see? This is really participation. It means that at the moment, first when everything is one. The separation can only take place when something of that oneness remains one. And since the emphasis is on that, I am not interested in that what is left and that is my functions and that becomes my -?-.

Trudy: And the willingness and readiness and wish for this?

Mr. Nyland: Goes over into the being. It goes over into I simply by fact of exposing it because it is not fed at that moment from myself as personality. All that personality does is to provide the soil. You see, something of me has to go there. Something of me has to become interested in providing something in which something else can grow. But the actual growth is not mine, I have no material for it. All I do is here is the soil and I depend then on the sun and the rain and whatever other conditions there may be to make it grow; that is, outside influences. I open the opportunity and say, "Here I am God. When I really mean not my will, then I am open to the possibility of something else entering.

In that, I have to have that kind of almost, it is not a knowledge you see, I have understanding. At that moment of that unity, I do not have any more faculties as it were. I cannot even say I know. I cannot say I feel. Something in me has been taken away entirely. In its place there is an entity. ~~xxxx~~ But the entity has life. And this particular life now as a realization of ~~at~~ its life. What it is is that at the moment when one is awake, it probably only can be compared with intuition. You see intuition is a state in which I have no knowledge and I really have no feeling, but I have a realization of an experience of something that for me, at that moment, becomes a fact. And being in the state of awareness is really that. We try to describe something that is impossible to describe. At the same time, I try to lead up to a real

description psychologically of what is a state of awareness. How can I describe in words a state that is indescribable? So, I go around it all the time and ultimately I say, now there it is. And it is not this, it is that. You see what I mean? This is how one works.

May Rips: I have been trying to decide whether to open my mouth and talk or not. So I decided I may as well as no, to try to describe the way I feel. As I started to talk the feeling changes somewhat in that what I started to say in the beginning was that I felt a great coolness in myself regarding almost everything.

Mr. Nyland: ??

May: No, no this has been my general -?- for the last few weeks, the last two or three weeks I would say. A coolness towards things, people. And as regards the work, not so much a denial of it because there are certain things I still use, but a questioning very much of everything even tho there are things that I am still very much aware of regarding work. But the coolness seems to surround everything. And even in looking back at myself I see almost a different person who came to group meetings. And I feel that, not a sense of loss in not being that way any more, but a sense of almost of shedding of certain qualities. It is not a quality either. But almost a sentimentality, a certain gushiness, a certain -?-, a lot of things. And I do not really understand how I am now. A lot of what you said at the beginning I can apply to my situation. But it is just a strange ...

Mr. Nyland: Are you still cool May?

May: Cool? You mean since I started to talk? As soon as I opened my mouth and started to talk. I felt a difference naturally as when I was silent I was able to maintain more of a ...

Mr. Nyland: There has to be a motivation.

May: Yes, that is? ???? when I ????

Mr. Nyland: And now, when you think of work and you think of yourself facing now regardless now of whatever the past is, here you are. And you ask yourself a question. What will I do? A real question, a question not only now but tomorrow morning. You say here is my life. Now I try to eliminate everything. Maybe I have lost a little sentimentality. But is there still something left in the ideas or in the experiences that I know about or certain things that I know have an appeal and which at moment can give me an emotional quality or rather, that with the ideas and a wish even to work that I feel, I feel that something has been filled.

This is your question. This is your problem. This is what you have to settle. You have to live with it. You have to ask yourself during the day several times. Supposing I did not know anything about Gurdjieff. Supposing I do not know what it is to work on myself. Supposing I forget it and I lose myself in ordinary life; ~~where~~ here is this and that and I do it; I want to sleep. And keep on, keep on. Do not make yourself wake up unless you want to. Your attitude towards work should be only to do it when you really want to. And at all other times not even to make an attempt, and not force yourself. And get out of the coldness regarding the system, the ideas, but change it into a real wish. What will make you warm. If I really do not want to do anything, I surely can be quite -? -

May: It has not been that I do not want to do anything ~~it~~

Mr. Nyland: You do whatever it is that you feel is necessary to introduce something of a feeling regarding work, negative or positive. So that with that you are not lukewarm - hot or cold. This is your difficulty. You want to have two horses and as a result you are in the middle. ~~I~~ Make up your mind May, make up your heart. You say yes I wish. Regardless of how difficult, I still want it. Or, you say no, not for me, Also good. You see what I mean. That is important. It is not a question of wishy-washiness, not a question of cool or a little bit warm. It is a question of real coolness or a real warmth at this time for you. That will give you strength you know. It is not going to be easy May. But it is not necessary to have it easy. Good. You try.

Elliot Nelson: Mr. Nyland, when I make a concerted effort for an ~~half~~ half hour to just remain in a state of consciousness while I just relax in a chair, I find that even tho it goes up and down, after a certain long period of sustained effort, I get a feeling of well being in the body and along with that, if the effort has been good enough, I get a sort of sensitivity in which I get a shiver, you might say, up and down my spine and that I seem to be able to, let's say, allow it to occur

over and over again on occasion. I would like to know what state, or if you could shed some light on just what that really means.

Mr. Nyland: Taylor, where are you? Taylor, you remember our conversation on Sunday? You remember this is very similar to that?

Taylor: The thing of accepting my body?

Mr. Nyland: Yes, the question of satisfaction. It is very interesting one Elliot. Because when one works there is naturally, because of the attempt one makes, a certain state one reaches. It is a state very often because of unity, when one wants to work well and also maintain this state of consciousness, this state of unity has an existence of its own and also is subject, that is a strange work to use when it is an objective state, but it has an attribute that belongs in exactly the same way as my ordinary life on a different level.

On that level of being, the question of joy is known. And it is a result of that what is being in a well enough state, a state of well being. So that the being itself, being in that kind of a healthy ~~xxx~~ state, nevermind if it was a result of work or whatever it is, the state has been reached, experiences also a state of its own existing, happiness to be. This I translate since I experience it as something that becomes my own, into a word I call joy, satisfaction or whatever other kind of a word. It is not the same as an ordinary satisfaction of having done a thing well. It is really a realization of an existence of life flowing thru me on a different kind of level.

Elliot: It is even physical. It goes thru the whole body.

Mr. Nyland: Physically it is now because ~~it~~ it is a state of being which is in relation to that what I am. After all, I am trying to become conscious and then, in that state of being, I have my body as a servant, my servant, that is my body, must now take on a coloration of the master. It flows over into my body. And the very fact that being can exist with the body in a harmonious state as a result of this long preparation of wish to become conscious, can then produce as

an experience a feeling which is the tinkling. Let me say it a little differently: As a result of ~~an~~ exercise which have to do with breathing, being in a state of utter relaxation, one inhalation can create that condition that you are talking about; one inhalation and one exhalation.

Elliot: My experience was not connected up with breathing.

Mr. Nyland: No, no, no, I am only saying that in that case, as a result of the inhaling in a conscious state produces in the body that state, the state of well being. It is a state of life.

Elliot: But it seemed that this shiver that ~~went~~ went from the head and down and then spread out the body, that if I would let it, I could then let's say, have three or four, let's say, joltax of it almost on a wish. Now I do not know whether I should allow it or not allow it.

Mr. Nyland: No, no, no, when it happens, try to forget about it.

Elliot: In other words, don't bring it on?

Mr. Nyland: You can bring it on once.

Elliot: Only once? I mean, I would like to know if it is right to bring it on or not to?

Mr. Nyland: My advise is once is enough. I know what you are talking about and I know by experience.

Elliot: I should hope you know by experience.

Mr. Nyland: I also know the dangers that are involved. Once only Elliot. Let it go then.

Elliot: I want to ask if I can contain it if it wishes to flow by itself.

Mr. Nyland: It will flow by itself. I do not think you can contain it.

Elliot: In other words, if it wishes to flow, I allow it?

Mr. Nyland: Let it flow over the whole body. It does not matter. Only once will not give you the danger of a pressure. It is really that that one has to be very careful of. Does that explain it Taylor for you also?

Taylor: Yes, that helps me.

Mr. Nyland: Taylor and I were were working physically outside on the road in Brewster. ^{the same} ~~And~~ kind of question came up because by ~~pro~~

prolonged activity of a physical kind, one also produces, because of rhythm the ~~physicum~~ a certain state. You have another question Taylor?

Taylor: Yes. This moment of seeing oneself and accepting without criticism is a very very difficult thing for me. I happened to see myself in a certain light in the house. And I was shocked really at what I saw. It was just a split second that I saw it, this other person I wanted to think of it as, this monster almost.

Mr. Nyland: You mean when you call yourself a monster you are critical that way?

Taylor: You see, that is why I say that this was a painful moment. And that is the trouble with it, that it was painful rather than just seeing it and accepting it. The seeing of it must have lasted for just a split second and then the pain of realizing that this is the way I am is kind of...

Mr. Nyland: Do you want to make it more dramatic than it is? Like a flagallante. -?- consider yourself a monster. Say it outloud Taylor.

Taylor: The word?

Mr. Nyland: Yes, "Look at this monster". But you must mean it. If it is drama or for effect you will not dare to say it out loud like this.

But if you really mean it, say it. When you say it that way, that is, you intend saying it and when you mean it, something in you is not saying that.

You see, this question of nonidentification is of course something that must not be identified. So, I have make probably room for that, that it even could express itself. And when I really mean that I am a crook or that I am shocked at my behaviour, then I am a monster or an animal or whatever I am, when I say, "Look, and this is me". When I honestly mean it, I will probablt say it only once, perhaps twice but that will be more than enough to satisfy the fact of certain separation that I am looking at myself. After that, the question of identification is not so difficult any more. It remains identified but you already have faced the problem that that is a fact. And the more ~~amaz~~ one can accept the fact, the less one is identified. You understand now? When I see something as a fact, it is not that I have to be identified with the fact. It is immediately when I want to use the fact for something else

that I have a feeling of a thought about it. But when I can actually see it as a face in itself which I happen to see, that is, become aware of, then I will not allow any other combination, as it were, of a thought or a feeling to be linked up with it. Factual knowledge is a non identified knowledge. But for that you must mean it. It cannot be in any way drama or a description.

Taylor: Mr. Nyland, monster is just a word.

Mr. Nyland: I know. Whatever you want to use, I do not care.

Taylor: But suppose a person sort of enters and just wants to clear everything out of the way for himself? That is that kind of thing I saw.

Mr. Nyland: Now, wait a minute. You came into a room. When were you a monster or whatever you want to call it? What was it.

Taylor: When I walked into the house.

Mr. Nyland: And then?

Taylor: I wanted children, wife, that kind of thing.

Mr. Nyland: And that is monstrous.

Taylor: I say if a person wants way up here and he is way down here, the difference between those two things is much harder to see I think.

Mr. Nyland: But where are you? Down here or up there?

Taylor: I am down here.

Mr. Nyland: Yes, you are still coming in the house, aren't you? You ~~exist~~ are not where your mind is. Not even where you wish to be. You are on Earth. This is what you are. You have perhaps some thoughts or some feelings about what you would like to be but you are not because at that moment you are not as yet behaving as a monster. All you allow is the monstrous thought or feeling which is the fact of your existence of being wherever you are. You can see that and become aware of you having even that kind of thought. Something in you becomes very much detached from yourself. And when you say I am monster because I have such thoughts, it is alright.

Taylor: It was not just thoughts, it was words, actions.

Mr. Nyland: Did you actually do it? You told them to clear out?

Taylor: I want them over here and this over here and I want to be fed and this and that and the other thing.

Mr. Nyland: Wonderful, you are a nice man to live with. What do you think of it afterwards?

Taylor: This is afterwards and I am describing afterwards.

Mr. Nyland: What do you do afterwards when you have done this kind of thing.

Taylor: I say to myself I am not like this always or something like that.

Mr. Nyland: Do you ever apologize to those you have effected? Supposing I am a father and I come home. Two or three of my sons are sitting all over the place and my wife is cooking. And here I come.

I have had a hard days work and I am entitled to this and that and so forth. Come, get me my slippers, come one. Dinner is not ready as yet? What is the matter. Here I come and so forth. You know? Alright, it is a form of behaviour and then I sit down to dinner and I start to contemplate a little bit and I think and I remember how I was and so forth. And in the mean while I was this way I effected other people, without doubt. Not only yourself. Surely you effected others. They already have a memory, probably fear, something that was disliked when you behaved like that. You were responsible Taylor. Alright, so you sit at the table and you now try to think about what you have done.
~~Have~~ Have you ever thought of apologizing for that behaviour?

Taylor: no.

Mr. Nyland: Ah. You call John and the others and sit around you and Gail and you say, "I want to tell you something" and you apologize. Alright. Get it out of your system. These are nonsensical, ridiculous selfish desires on your part. You are not entitled to it in the least. You are only entitled to it when you can do it without saying anything

so that automatically because of that presence of yours some one will bring you the slippers/ Then you are entitled to it. Never because one can have a big mouth or one can always say I am the man in the house and therefore ... Alright Taylor. Never again.

Louise Chasen: In ordinary life I usually work best in doing ordinary things when I am under pressure or a dead line has to be met such as, you know, ironing could pile up until I have nothing to wear and then I will do everything all at once. And I find that this is how I work in my efforts towards work. And it seems that I do very well in that type of surrounding. And this occurs maybe, when I must work, when it is do or die, maybe three or four times a year. And the efforts are very good and the results are very good. But is it enough?

Mr. Nyland: No, it is not. You wait for the outside conditions to make up your mind.

Louise: Yes, but the results are so good.

Mr. Nyland: Yes, then God they are good at least for that time. But it is not work.

Louise: It is work. I do it.

Mr. Nyland: No, it is not work.

Louise: Well, then how can I break this pattern?

Mr. Nyland: To do it, when there is a pile of stuff to be ironed, something in you makes up a deadline.

Louise: Well, this is going to sound very silly, but ordinary house work is very unexciting and I feel that when I am under pressure to do something or when everything is a hustle-bustle, it makes it more exciting to have to do it.

Mr. Nyland: Yes, Can you make deadlines? For instance, can you make it exciting and say I have to do this before three o'clock?

Louise: Are you ~~xxx~~ talking about work or ordinary life?

Mr. Nyland: I am talking about yourself, making a deadline under which influence of the deadline you work better.

Louise: But it is a pretense.

Mr. Nyland: I know, Sure, it is a pretense.

Louise: Well, I have tried to give myself tasks and I would make an attempt and it would be not a very good one and I would lose interest and say, okay, I will wait till later. And later does not come until maybe three months later when I must do something or else I will just fall apart.

Mr. Nyland: What is the motivation you want to work? Why do you want to work?

Louise: My personal reason for it? I would like to be in some sort of control of myself.

Mr. Nyland: Is that only dependant on when you have a deadline or is that all the time?

Louise: I would like this to be all the time.

Mr. Nyland: If it is real, if that is all the time there, you can every time make a deadline. Realizing what your aim is, if that is the truth, then you will use that aim of giving yourself certain tasks. When you fail, you will remember your aim. If the aim brings you back to your task, you are working. If it does not bring back the task, your aim is no good. There is no other way out. Either I have an aim and I work in accordance with it or when I do not work, I have no aim. Then, if I say I have an aim, I talk about it but I do not have it - I do not experience it.

Louise: You know what seems incongruous about this whole thing is that these efforts that U make are, as I said, very rewarding and very satisfactory. Why don't I want to do it more often?

Mr. Nyland: Exactly because it is not your own.

Louise : You mean I wait until it is an absolute necessity to work?

Mr. Nyland: Yes, the outside conditions make the condition for you. Then you use that condition. But you have not instigated it. That is, there is no motivation in you as yet that you can say I have to work because I am not in control. When you feel it that you are not in control, you will do it. When you say it with your mind that you are not in control, you will not work. It is all the time the difficulty to change what I already know know a experience of ~~that~~ feeling. For that reason I say what I know regarding work I want to make that into a feeling of work. And instead of waiting for a deadline I say I want to work now in such a way that my mind is engaged in a relationship with my body by observing it. And when it

is being observed, then my feelings will also enter into it because I wish to continue that kind of experiment. Then I have a realization and an experience of being awake. And it was my own. You understand what I mean?

I am trying to get something that gives me the taste of work. And I establish now between my mind and my physical body something that will actually induce my feeling to take a part in an experience that I call an experiment for myself of becoming aware or observing myself. And I do this solely in order to become more controlled or to wake up. Now, when I start to do little things of this kind, then I know the taste that is involved when I say to myself, "I am unconscious; I want to become conscious." But if that is not there, there is absolutely no reason why you should work, only it happens to be linked up with a deadline. It has nothing to do with you really. It goes deeper. Am I the way I am satisfied with the way I am or not? That is am - it is not my mind. It is something I experience as something. Almost I would say I cannot stand it that I cannot be in control. Something of that, that would be very useful. But as long as you say yes, I am not in control, it is just too damn bad I am not in control - it has no meaning. Do you feel it in your bones that you are not in control?

Louise: Yes, but it gets to a point where it builds up...

Mr. Nyland: Then do something regarding ordinary little bit of an exercise of trying to observe yourself in ordinary things in ordinary life when you do certain things that are not as identifiable, that is, with which you are not identified as much. Do it then for that reason. You say, yes, I am not in control. Then I say you try that then in order to prove to yourself that you really wish for controlling yourself; that you wish for a state in which you are more awake. Separate it entirely from the periods that you have worked and when you

you have received certain results because it does not last. And it is only every once in a while. You say three or four times a year.

Louise: But they are very good efforts.

Mr. Nyland: I am not saying throw them out of the window. What do you do the rest of the time?

Louise: I think about work and I try...

Mr. Nyland: Darling, it is not really thinking about it. Either one works or one does not think. Either I think and then work or I do not think. I am not entitled to think about work without working. Whenever I only think about work and feel about work, I should tell myself don't. It does not do me any good. I may as well think about a nice blue sky. A requirement of ~~xxxxxxxx~~ Gurdjieff is that one puts to practise what one thinks or feels. That is requirement of that what Gurdjieff means. If one does not do it, it has absolutely no meaning whatsoever. It becomes a regular little bit of a philosophy like many other, like Sufi; nice and fine and lovely and sure, you fall asleep with it. But you are not waking up.

You have to separate those times that you really are working, in the way that you wake up, from an attempt that you want to make on its own for your sake. And the realization that you must make that for your sake, for something in order to grow, in order to have more control, in order to wake up. The motivations have to be there for that purpose. You understand what I mean? And it starts to kind of penetrate now. Because three or four times a year - Louise, how often have I said work is work. Work is not a thought. Work is not saying Lord, Lord, Lord, but those who do.

The doing means I put to practise a thought I have or a feeling I have into something. I make out of that kind of energy something else. Then I say I make an effort. A thought is not a effort. Unless I sit and my head starts to steam, probably that may be an

effort of thought process but it is useless. So, will we start all over again. Alright? Good, Try to bring back the fundamentals of work. Do not deviate from that and do not say I have to wait for three months or so whenever there is a deadline. That is just accidental and it happens. And, as I say, it is not your own. It happens to be conditions in which you start to remember a little more and so forth. And I do not even know if you wake up. But let's not talk about that.

Let's talk about the actuality of you yourself putting to practise somethin you know and you call it work on yourself. I will have to phone you a couple of times to make sure you are doing it.

Those who are not clear about work, again and again write it up what it is that is meant and then read it and then let it penetrate and then do it. Put it in your pocket. Take it out if you do not know so that you do not fall in the trap of thought or feeling or so-called association with work. It is utterly useless. It is just a little bit of an enjoyment and I assure you. Gurdjieff did not live for that purpose. He may have described a great many things in All and Everything regarding digestion and three bodies and Heptapara-parshinokh and all the vibration rates and so forth. It is most interesting material to be used as background for one thing: That what he calls Partkdolg Duty, That is the central point in his book. And the rest, that is material to be used in order to work on oneself in your ordinary life as that what is being used for the building blocks of Keshjan or Soul. That is the purpose of your ordinary physical body with all the functions if you believe in evolution. If you do not believe in it, then it does not make any difference.

Good night. Work with pleasure if you possibly can, with pleasure really. Then you have a motivation that you want to accomplish and achieve. And that should be to be awake in the state in which you are,

to wake up to the fact that that what you are, you are and the accomplishment of that. Then you are awake. So, good night. See you next week.